Marx on the Asiatic Mode of Production and its Difference from the European Transitions – In the Anthropological Sense of A Analysis of The Future and Present of India (1879)
By Karl Marx

Introduction
By D.D. Kosambi

In fact I argue that daubed stones and even temple modes of production exist in India, which then is feudalism but also Sirohi argues tributary in structure which means the Indian mode of production is about an analysis of tribal poor's mass line which is the poorest people in its structure of modern capitalist development which attacks the poor and this then is also the foundations of Universalism in Christian liberation of the Dalit poor which is part of a history of this oppressive structure called antiquity which was Hindu religious communalism previously in India.

In an anthropological sense then there are Buddhist rock cut caves and medieveal and ancient temple structures which influences the modern architecture of villages and cities with their old designs of Hindu looking houses say in Delhi's Vijaynagar or even in the Manesar belt of Haryana poor working classes.

I call this the difference of Indian religious modes of production which are finally syncretic Parsi-Christian-Buddhist-Islamic free systems of capitalist mode of production which is evident in Sirohi's housing and laws of Ambedkar which privileges this type of cosmopolitan and modern and even Europeanised linguistic centrism.

I. India and Asiatic Latin America and the Arab and Chinese Modes of Production

In fact these modes of production have a difference from the European trajectory of slavery, feudalism and capitalism finally. India is a poor tribal mode of production which then has castes and is also the basis of a God based system as is the Arab Islamic and even the Chinese republican-Confucian merger.

I mean to announce the study of these mirs in India which are the Southern Central Mirs – they are in fact the production process of deities which are animistic but also scientific – it means they are hidden histories of oppression and resistance here.

II. Anthropological evidence

I imagine the poor tribals to be dressed in Sarees and normal men's clothing which is tribal. I also imagine them to be speaking a tribal language and this then is the meaning of the Indian tribal mode of production.

III. The Meaning of Marx here in the Margins

Friedrich Engels

I think Marx means that the distinctive mirs in India but also the development of colonial capitalism in the developing cities then with villages in village-republic style then is a different structure from city-countryside developments in Europe.

They are more like antiquity, feudalism and tributary modes of production which then becomes colonial and finally free capitalism.

This difference means that India has a poorer and richer history to be made – imagine how the Graeco-Roman mode of slavery is here, a poorer tribal antiquity of also resistance and early social emancipation in Buddhist and Jainist senses.

They are such different histories that in fact modernity is different in India – as if the religious Hindus will be attacked by the Buddhist people as such.